A SERMON

Preached at the

ASSIZES

AT

LANCASTER,

On SUNDAY, *March* 19. $167\frac{5}{6}$.

BY *H. PIGOTT*, B. D.

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G. JANE.

911:07

To the HONOURABLE

S^r. *TIMOTHY LITTLETON*, K^t.

AND

VERE BERTY, Eſq;

Chief Juſtices of Aſſize for the Northern *Circuit.*

My Lords,

YOur Lordſhips Candour, *and the* Sleightings *of others, have, by a* ſtrange *Concurrence*, begot *and ſtrengthned this* Reſolution, *that this* Diſcourſe *ſhall appear in Publick.*

Be it as Thoſe *ſay (which yet I hope will* never *be true) that 'tis a* tottering *Church which I labour to* Support; *ſo much* more *Cauſe is there, I ſhould ſet to my* Shoulder, *and be full as Kind to my* Dear Mother, *as*

that Ludian *Prince to his* Father; *let the appearance of Her* Danger *unty mine, and* All *Her* true *ſons Tongues to* Plead *for Her. Though Her foundations will, I doubt not, approve themſelves more firm than to be* ſhaken *with* One Blaſt, *however Impetuous.*

For my ſelf, I am ſo farre a Charitable *and* Chatholick *Chriſtian, as to wiſh, with that* great Prelate, *who acquits* Our Church *from Criminal Schiſm, that* Such *termes of Communion might be pitcht upon, as might bring the* Whole *Chriſtian World into* One. *And therefore I ſtrike not at the* Tenets *of any* Society, *further than they direct their* Style *or* Deſignes *againſt Us. And here, if I ſhew that We ſtrive as much as any, to give* Glory *to* GOD, *and to ſettle on Earth,* Peace *and* Good Will *amongſt Men, I hope I make it appear We have found the Way to the* True Church; *And therefore* Trouble *none for* Comming *thither, or* Continuing *there. And withal, that* No Kingdom ſhould *be jealous of* Such *a CHURCH within it, that gives to Each, their* Due; *to* God, *His;*

His; *to* Cæsar, *His*. *Kings* Prerogatives *We stickle for, and amongst these, That they have a* Right *to be both* Fathers *and* Sons *to the CHURCH: For those of* Bishops *also, But* not *to Exalt 'em Over those who are in most* particular *manner* Gods Anoynted. *We would neither lift up the* Chair at Canterbury *above the* Throne at White-Hall, *putting KINGS to* Sweat *for it, that they might* procure *a Good Arch-Bishop, who would be their Quiet Neighbour (a passage which our British Antiquities has sufficiently observed): Nor would we bring in anew, those described in* Lysimachus Nicanor, *to Act* old *Tragedies over again, in any Dress.*

And if it be Agreed upon by All, *that when* All *Estates have a* Due share *in the Government, there is the* Best Crasis, *that suits directly with that Christian Communion and Communication of all Church Members which we Preach; and so will, upon Good Principles,* Restrain *Inferiour Degrees from Enchroaching upon Superiour, and Superiours from Preying upon them.*

This

This I know to be Your Lordſhips buſineſs. God bleſs You in your Good Endeavours: So Prayes,

My LORDS,

Your Lordſhips moſt Obliged,

and Faithful Servant,

H. PIGOT.

ACTS 17. 6.

Theſe that have Turned the World Upſide Down, are come Hither alſo.

A Hard Charge, if it were True! for there is Innovation and Sedition in it, conſequently would be found againſt the publick Peace, and ſeveral Conſtitutions in that caſe provided.

What *are* they then? Hear the Evidence in the next Verſe, and you would conclude 'em of the Buſieſt ſort of Jeſuiſts, or moſt phanatick 5th. *Monarchy-Men*, ſuch a Buſſle they

they are averred to make about King JESUS.

Nor do the Proſecutors know by what Style or Titles to Endite 'em.

But if they muſt give in their Condition as they can; they are late of *Philippi*, c. 16. v. 12. or by the ſame right of *Galatia*, *Phrygia*, *Lyſtra* or *Derbe*. For ſuch a Circuit had they come. And at the laſt place they came from, they had been *Whipped*, v. 22.

Wonder not if their Accuſers give in their names Indefinitely, yea as *Individua vaga*, *Theſe*.

Let us then ſee if we can ſift out their Quality.

If they had their Papers about 'em, wherein one writes to their conſorts at *Corinth*, 1 *Ep.* 6. they pretend to be *Judges*. We have the word uſed or repeated once, twice or thrice in every verſe for *four* together.

And we find how they lay their claim, *Mat.* 19. 28. This JESUS had made 'em a promiſe to be the *Twelve* for all the *Circuit* of *Iſrael*.

But

But look again, *Act.* 16.10. or 2d. of this, and you find 'em a sort of *Preachers*; so that if *Judges* they were, it should seem they were some High-bearing *Ecclesiastiques*: for in that place of the Epistle cited, *c.* 6. 4. they imagine and *aver* that the least esteemed among 'em, is fit for a Justice or Judge.

And as if they had a peak at the Lawyers, fore-warn all in *v.* 6, 7. that they come not at 'em.

As if these two jurisdictions had ever *enterfeared* and *emulated* each other. But that the words [*Unjust*] v. 1. and [*Unbelievers*] v. 6. mollifie the matter.

It should seem, if their Proselites could find Lawyers that were not *unjust*, or *Infidels*, they might address to 'em. But let's hear the Prosecutors, they say these do τὰ ὑπέρτερα νέρτερα θεῖναι, turn the world upside down, Ἀναστάτους ποιεῖν, put men into a state of disorder or Anarchy. Whereas the great design of all the best Moralists, is, to make men to each other, and much more to themselves, ἀταράκτους καὶ καταστάτους, untroubled and settled.

Now if the *Preachers*, who ſhould preſs Peace, *Peace*, to him that is afar off, and to him that is near.

If *theſe* be (*not accidentally*) but *intentionally*, not for Peace, but the Sword. If *theſe*, inſtead of bleſſing with their cup of bleſſing, we have bleſt you in the name of the Lord, are for *Curſing*, and that *bitterly*, *Meroz* becauſe they come not to help againſt the Mighty.

And if the *Judges*, who ſhould *ſee* that each hath his own, and thereby compel to a quiet and peaceable life in all Godlineſs and honeſty: If *theſe* become Evening Wolves, gnawing the bones on the Morrow, while the Prophets as light & Treacherous perſons pollute the Sanctuary, doing Violence to the Law, *Zeph.* 3. 3, 4, 5.

If the *one* make their Statutes & coercive power, and the *other* their Scriptures and Canons Noſes of Wax, to ply to *perverſe* purpoſes: 'Tis then *time* for the *Lord* to do the *Mornings* work himſelf; that is, to judge inſtead of *them*, nay, to judge *them themſelves* *firſt*,

first, and so from *Morning to Morning*, to bring it to light.

Else, the one not judging the cause, the *Cause* of the Fatherless, nor the *Right* of the Needy, *Jer.* 5.28. And the other Prophesying falsely, and getting the *rule by that means*, 'twill soon come to *Jeremies hard* question, *v.* 31. *Quid fiet in novissimo*, what will they do in the end thereof?

But let's hear the Defendants: 'Tis true, they were ill used at *Philippi*, c. 16. but they parted *fairly*, v. 39. And not long to, you shall find a good sober Recorder pass a fair and candid Character upon 'em, *c.* 19. 37.

Let's consider therefore the quality of their *Accusers*, that make this present out-cry; for be they *Judges*, or be they *Preachers*, they are *Elders*, a sort of *Reverend* persons, if they *abuse* not their Calling; and against *such* an Accusation should not be heard, *nisi testium qualitate prius examinatâ*, unless the persons be of good note who bring it. If *so*, there is some good hope our despised Apostles will be found *innocent*, for *every* word increaseth

the *hard* Character of the Accuſers.

They were *Jews*, conſequently apt to be *fierce* and *inſolent.*

Ζηλωσαντες, Soon fired, and moved withal to Envy.

Απειθουντες, Unbelievers, ſo *Diametrically* oppoſite to the *Believers*, who at *Antioch* were firſt called *Chriſtians.*

Προσλαβομενοι τον οχλον εποιησαντες, make a Hubbub, Ryot and Rout.

And break the publick peace, while they tax others.

And ſuitable are their Confederates.

Αγοραιων τινες, *Mules* for knowledge, as for *drudgery*, light-headed, ſcoffing, mercenary Fellowes.

That diſturb the *whole* City, Invade *property* in the Houſe of *Jaſon*,

Falling *furiouſly* upon him and others, when thoſe they ſeek were not found,

Addreſs to the *Multitude*, an unruly Beaſt, and carryed with a hurry, and on the ſudden.

Carry on the Accuſation in a way as culpable,

pable. Βοῶσιν. Noyſe ſhall procure Audience, ſince they know that they want *Juſtice* in their cauſe.

Againſt *theſe* none are ſafe. They will *firſt* fight for *David*, and on the *firſt* pet, if *Zig-lag* miſcarry, be for *Stoning* him.

Cry *Hoſanna* to Chriſt, and in the next breath *Crucifie* him.

Worſhip theſe men at *Lyſtra*, cap. 14. 13. and as lightly *down with them*.

This to the *Green* Tree, to *David*, to Chriſt, and to Chriſt's Apoſtles, *what* will they do in the dry?

Alas! The *Beſt* of us ſhall be deemed by 'em to be *out* of our places, Καὶ ἔνθαδε πάρεσιν. They are come hither alſo.

Thus we have opened the Caſe. Let us now hear the prooſes.

If *theſe* men deſerve not to be anſwerd, yet let the Accuſed clear themſelves to the *World*.

Enquire we therefore, 1. If the World *be* turned thus, or *eſſayed* to be ſo?

2dly. If *this* were to the World any *juſt* cauſe of Complaint?

3dly. If

3dly. If not, why *thoſe*, and ſuch like, make it?

4thly. What in *ſuch* caſe the *Accuſed* are to *reſolve* and *do*?

To the *firſt* of theſe.

That the World *had* undergone a *great* alteration, will appear.

1. From a *Continual*.

2dly. *Conſentient* out-cry or charge.

3dly. From the Defendants *own* Confeſſion, though they acknowledge no *guilt*.

Firſt, the clamour of *many* crys out upon *them*, and *ſuch like*, as *continual* troublers of *all*; ever ſince *Cain* diſreliſht *Abel*, whether they were *Miniſters* or *Magiſtrates* that were ſtruck at.

Lot (though by Office to Preach Righteouſneſs) is looked upon as *too much aſſuming*, when being ſcarce took in as a *Free-man*, he will become a *Judge*.

Moſes and *Aaron* are *flatly* told they take too much upon them, while they lay the *ſame* charge to the Sons of *Levi*.

Elias is declared to be him that troubleth *Iſrael*.

The

The Herds-man *Amos*, as ſo pernitious, that the Land cannot bear his words.

Jeremy as weakening *Iſrael* and ſiding with the *Caldeans*.

Chriſt as drawing the whole World after him, *Joh.* 12. 9.

The ſubſtance of the charge againſt theſe in the Text.

Whoſe Partners were cenſured *before* for *filling Jeruſalem* with this *Doctrin*, and bringing *this mans blood* upon the Rulers.

After *theſe* the *ſucceeding* primitive Chriſtians, for *having almoſt* as many vices (as their Enemies pretended) as the *other* arrogated vertues.

Our *Reformed Churches*; for novelty in Her Doctrine, if you will hear the Romaniſt; for Antichriſtianiſme in her Diſcipline, if you will believe the Schiſmatick.

2dly. In this charge, conſent both *Jew* and *Greek*; this Doctrin being to the *one* a ſtumbling-block, and fooliſhneſs to the *other*: And as *Ægypt*, *Amalec*, and the Children of *Lot*, all ſet themſelves againſt *Moſes*, *Aaron*, and *their* Congregation. So

So did *Gebal*, *Amalec*, and an *omnigathrum* againſt the Church ſucceeding.

Herod and *Pontius Pilate* (late Enemies to each other) againſt *Chriſt*. Both the *ſame Herod* and *Pilate*, with the Gentiles and people of *Iſrael* againſt the *Apoſtles* at their firſt appearing, *Act.* 4. 27.

And *ſome* of *theſe* acknowledge that Bonds and Afflictions awaite them in *every* City.

3dly. *Themſelves* could not deny, but rather *rejoyce* in it, that things were *much* altered: They *ſay God* had ſo promiſed.

A new Heaven, and a new Earth; the old Earth being to be *ſhook*, and not *that only*, but the Heaven *alſo*.

Whereas men ſlept *ſecurely*, he had ſent men with Voyces like *Trumpets*, who would *awake* 'em.

Nor might *Ephraim vindicate* himſelf upon *Manaſſes*, or *he* on *him*, or *both* upon *Juda*.

The Lyon-like poſture, averred of *Juda*, as his *honour* in his Fathers Bleſſing, being *turned* to that of the Lamb.

A

A man muſt not ſtruggle for his own *Cloak*, but let the *Coat* go after it; impart *all* his ſubſtance to his Fellow-members: And the ſpirits be *ſo* ſoftned, that a blow taken on *one* Cheek muſt exact the *other* to be turned to the Striker: And if any deſpitefully uſed any of them, *thoſe* they muſt heartily pray for.

Old Sacrifices were Antiquated, and the liberty of Poligamy and Divorce at pleaſure, *quite* Aboliſhed.

The *old* æſtimat of points of Honour, Intereſt and Liberty *quite* altered to *another* Standard.

And it to be *now* accompted a priviledge to break Swords into Plow-ſhares, and Spears into Pruning-hooks.

That the great Prince of the World, who Ruled in the dark, was by Chriſt the light *Ejected*, Joh. 12. 31.

That according to Chriſts own Profeſſion, he was become *Superiour* to him in *all* three ſorts of cauſes, *Joh.* 16. 8.

1. In *Criminal* cauſes in the publick Judicature, he did וכח Convince *that Princes* world of ſin.

2. In the צדק or *Equity*, that himſelf ſhould have a *glorious* reward for his *own* grand undertakings, and *their* hard uſage of him.

3. In the מישפט or *Tryal betwixt Party and Party*, that Satan was Ejected from his Dominion, *loſt* his Worſhip, and the iſſue would ere long be, that through Chriſt's death, *he* ſhould be deſtroyed who had the power of death, *Heb.* 2. 14.

That Chriſt himſelf yet came not to ſend Peace upon the Earth, but a Sword; and to ſet *Relations* at variance among *themſelves*.

As this *Paul* did betwixt the *Sadduces* and *Phariſees*, though of the *ſame Synedrium*.

That the *Maſter* ſaw cauſe to ask, Am I become your Enemy?

And the *Apoſtles* to complain to their *Maſter*, For *thy* ſake we are killed *all* the day long, and are accounted as the off-ſcouring of the World.

And can we *now* in anſwer to the ſecond enqui-

enquiry, find that this was to the World no juſt cauſe of complaint?

To *Anſwer* this, we *firſt* take it for granted, that where *two* charge each other, *both* cannot be in the right.

Nor are *all* Troublers of the World, that are *ſtyled* ſo, or that do *alter* the courſe of it, *viz.* when its courſes are *Evil.*

Ahab chargeth *Elias*, and *Elias* retriminates or retorts it upon *him.*

To determine whither was guilty, we muſt *ſee* who breaks the *ORDER* & the *UNITY* which ſhould have been eſtabliſhed in *Iſrael.*

For *he* it is (be it whether it will) who maketh in the Church a *Schiſme*, in the Kingdom a *Sedition.*

If *he* depreſs what ſhould be *above*, or *exalt* thoſe that ſhould be as the Sediments *below*, whether it were perſons or principles, he troubleth and *turneth all up-ſide down.*

Now let the Tryal have been referred to *Jezebels* Colledge of Prieſts, *Elias* had been *caſt*: But referr it to the *Old* Law-book of God, and to the Miracle that vindicates the

Divinity of its principles, then is *Elijah juſtified.*

And conſequently *Ahab* the guilty perſon, deſtroying Order and Unity in his *own* People.

And there by a ſtrange and *unhappy* folly uncementing and disjoyning the body with *himſelf*, as head ſhould guide.

For as thoſe are not a *People*, though a *many* who are not united by conſent of right, and communion of weale, ſo could thoſe *never* be the people of God, and for *his* ſake, pay obedience, who were not united in ſuch principles as *God* had imparted.

The parties litigant in the Text, do *mutually* implead each other as diſturbers of all.

And St. *Paul* is ſo averſe from the troubles of the Church, that he *heartily* wiſhes they were even *cut off* that trouble you, *Gal.* 5. 12.

Now if the *Theſſalonian Jews* could prove againſt 'em that *they* changed *any* harmleſs cuſtoms, and had *no* right to make ſuch Alteration,

That through *'em* they were in danger

of

of the *Romans* taking away their place and Nation;

Or that they did ſeditiouſly ſet up any King but *Cæſar*.

Or deſtroyed property, as the Silver-Smith clamour againſt 'em.

Then have they from even *Paul's own* wiſh a preſident to *cut off* theſe diſturbers.

But, if upon deliberate advice, as it was with the *Beræans*, the *Scripture* and their *Miracles*, and *Doctrine*, lent light to each other;

And gave to conclude, That theſe came to *amend*, not *diſturb* the world.

To *ſettle* order and peace, which is the *calme* of order. *Peace* betwixt Man and Man, Man and God, a Manand himſelf.

If they came but to turn men from darkneſs to *light*, and from the power of Satan unto *God*.

If in this, to *direct* mens actions, not *command* 'em.

If they made it *clear*, it was for the peoples *embettering*, not their *own* gain.

If as they promiſed, ſo they *did* propoſe a ſtate of true Beatitude *attainable*.

Then may the Apoſtles reply with *Elias*, 'tis not *we* that turn the world up-ſide down, but *you* that trouble it.

This for matter of Right on their ſide.

Now for matter of fact, they *Anſwer* the alledged Objections.

Firſt, If *many* Accuſations, or *Accuſers* render Guilty, the *beſt* ſhall never be Innocent, becauſe the *beſt* have *moſt* Enemies in a *bad* World.

In the new Heaven and Earth was to dwell *Righteouſneſs*. There ſhould be *no* neceſſity of *leaving* the one or the other.

The *Watchmen* awaked 'em for their *good*. What need of *Lyons* Claws or *Mens* Swords, if *none* ſhould *offer* wrong in *all* God's holy Mountain?

Or *where* the dammage, if *obſcene* and *cruel* Sacrifices were turned to lifting up *clean* hands and *pure* hearts?

Or *where* would the Houſe-peace be broken, if the Wife were taught to *Obey*, the

'Husband

Husband to *Love*, and *both* to be *content* with each other?

The Doctrin they delivered, teaching not to wrong *Chaſtity* by ſo much as an evil *Eye*.

Charity by a bad word; Thou Fool or R*acha*.

Juſtice by an evil deed or *thought*, not ſo much as *deſiring* what was *anothers*.

Nor *could* there be *any* Baite for Ambition, where the Maſter ordered, that he that was the *higheſt* ſhould be the *Servant* of all.

Nor *Wars*, where Charity taught *willingly* to impart *all* for each others needs; and if the caſe required, even to be *ſpent*, as well as *ſpend* for each other, *Life* as *Goods*.

The Devil Ejected was but an Uſurper and R*ebel* to *God*, whoſe the World was, and who had made *Chriſt* the Heir of All.

Whoſe doctrin *could* ſet none at Variance from *it ſelf*, but from bad mens *ill* manageing it.

As *Paul* made the Schiſme not from any evil principle, but by rubbing a ſore *themſelves* had made, and did but *palliate*.

If

If *theſe* were Enemies, 'twas but for telling the *Truth*.

If *Perſecuted*, 'twas but becauſe the God of this World had *blinded* the Eyes of Unbelievers, leſt the light of the glory of the Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto 'em, 2 *Cor.* 4. 4.

And this their *innocence* conſidered with the charge, was that which *reconciled* thoſe Contradictions, 2 *Cor.* 6. 8.

That they paſſed through honour and diſhonour; through good report and evil report; eſteemed *Deceivers*, tho true; unknown, yet well known; dying, yet behold they live; chaſtened, yet not killed; ſorrowful, yet always rejoycing; poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

And if *our* Church be ſlandered by *both* extreams, you *ſee* where her comfort lyes, *Gal.* 4. 29. as *then* the *Carnal* perſecuted thoſe born of the *Spirit*, ſo is it now.

Therefore *no* tentation hath over-taken her, ſave what is *common* to men.

She

She ought not to be worſe accompted of for being *ſlandered*. *Nay*, though ſome things ſhould *deſerve* a further amendment, much leſs to be *ſcorned* for being *ill* intreated.

For as we let paſs as a *good man*, him whoſe *good* parts are *many*, and faults *tollerable*; and him for *happy*, *not* to whom *no* Calamity comes, but who will *not* by his ſuffering be moved from a *right* mind: So may we count that a happy ſtate, which having flouriſhed, feels no *Tragical* alteration. Nor where any *Grand* improbity *remarques* a Judgment of God, to be *more* than what befalls others.

Our Church *flouriſhed* in the days of Q. *Elizabeth*; was by God's *own* hand re-erected *lately*, and *might* ſtand as long as *any* in this tranſient World; did we not either *ſluggiſhly* deſpond, or *ſlaviſhly* flie with thoſe *weak-faith'd* Kings to *Aſſyria* or *Ægypt* for ayd *before* we need.

If then the Church give not occaſion to the clamour; to the *third* enquiry, Why all this Out-cry?

The *Anſwer* is, *beſide* what hath been ſaid of the quality of the Accuſers, Jews, Bigotts, Tumultuous, *viz.*

1. The corrupt Nature of Man.

2dly. Satans Malice.

3dly. An *inordinate* love of liberty in *evil*, do occaſion this ſlander.

1. Mans corrupt Nature is *apt* to clamour.

For *Good* and *Evil* would, as contraries, *expel* and *ſubvert* each other.

Though Evil *cannot* be but where Good is; for 'tis *Corruptive* of that which is good; the nature wherein it ſettleth, being *Good*, and the Evil only a *Deficiency* in the Nature; (which by the way is one good Evidence that the World was Created of *Nothing*, and *vergeth* to *ruine*; ſee *Aug. de civ. dei* l. 12. c. 7.)

And *Evil men* are become Enemies to *God* and *Good men*, *not* by their *Nature*, but *Vices*, which *corrupt* the good of Nature in them, and ſo prejudice *themſelves*, not *him*.

Who being *Wiſe*, *Good*, and *Pure*, Created

ated man in a more *Noble* and *Innocent* Eſtate than that whereinto he hath *plunged* himſelf.

(If we be in a ſtate of War, we are born ſo as we are *corrupted*, we were *not originally deſigned* ſuch by the Creator.)

And it fares with thoſe that ſhould be repaired, as it doth with men of *tender* Eyes, *ſickly* Ears, and *weak* Stomacks, in reſpect of the Light, Muſick, and Delicates, though theſe be *grateful* to *ſound* faculties, their *diſorder* will not abide 'em.

Nor *can Superſtitious* and *Licentious* men away with the Preaching of *Truth* and *Righteouſneſs*.

When men are Conſcious to themſelves of their own *ill*-deſerving, they have ever a *ſuſpitious* eye upon that which is of *another* Intereſt.

The Elders of *Bethel*, though of the *better* ſort of God's people, *trembled* at *Samuels* comeing, and *ſolicitouſly* enquired, Comeſt thou peaceably? And you may obſerve, that even all thoſe who are honoured with an *An-*

gels appearance to 'em muſt yet be *cheared* with a *Noli timere*, fear not, or elſe the meſſage to 'em is *loſt* for lack of courage to hear it.

And *all*, becauſe being Conſcious of our own guilt, we are *ſtill jealous* of a *Denunciation*.

If ſo, *then* by how much men are more wicked, ſo much the apter will they be to be *troubled*; for they are *ſo* much more like the Devil than others are, and therefore jealous leſt the Preacher of Righteouſneſs torment 'em *before* their time.

Theſe are of opinion, that *all* Eſſays to cure 'em are but a trouble,

Laws, *Tracts* of Philoſophy, and even their very *Sacrifices*, if they had *coſt* about 'em.

Their Natures were not ſubdued by Philoſophy. And that, the nearer it came to true Divinity, the more *unwelcome* was it, and *worſe* uſed he that vented it, as was *Socrates*

And *all* was *nought* among 'em, as *Hackwell* in his excellent Apology makes manifeſt. 2dly. If

2ly. If you add the Apoſtles Argument, *Rev.* 12. 12. The Devil hath great wrath, becauſe his time is ſhort. The Prince of Darkneſs muſt *needs* deteſt the Meſſengers of Light; no wonder if his Agents clamour on 'em, that they turn all up-ſide down.

He is called in the New Teſtament, the *Devil*, which title I meet not within the Old Teſtament. His time to rant in bad Language, was, when he felt his Kingdom totter.

3dly. Add the third Reaſon as more particular. *Saravia* doth prudently begin his tract of the Right to *Command*, and of Chriſtian *Obedience*; ſhewing, that *love* of *liberty* is that which turns all up-ſide down,

Being in very deed but the *proud ſtubbornneſs* of an *untamed* mind, ariſing from the *high* value which we ſet upon our ſelves; by which our firſt Parents fell *off* from God, and *in* with Satan, when they deſired to *know* what he *bid*, and to *do* what he had *forbidden*.

It

It makes us reſemble *Brutes*, of which the *worſt* will not be tamed, the *reſt* become *uſeful*:

So *Men*, the more Bruitiſh they are, the harder are they to be reclaimed by doctrin, or by diſcipline.

And while they would ſerve themſelves of and by *all* other *men* and *living things*, yea, by the *Elements* and influences of the Heavens: Nay, while the very *Angels* of God are Miniſtring Spirits, and the *Son* of God in ſhape of a Servant, not comeing to be adminiſtred unto, but to *ſerve*; not to do his *own* will, but the will of him that *ſent* him: *Theſe* alone would be free, who have *moſt* extravagant paſſions, and ſo *leaſt* fit to be left at liberty.

Let the Magiſtrate urge Law and Equity, as did *Moſes*, Numb. 16. 13. They twit him as did the Princes of the Congregation, that he makes himſelf altogether a *Prince* over them. But if the *Divine* urge *Religion*, he is either ſnapt up as a Babbler, a ſetter forth of new Gods, or he ſpeaks *Treaſon*.

Or

Or at *leaſt* to bring him into the peoples hate; *this* is he that ſpoyles their plenty by denying the old worſhip of the Queen of Heaven, *Jer.* 44. 17, 18.

This mention of the Princes faulting againſt *Moſes*, as theſe ſordid ones in the Text againſt the Apoſtles, doth mind me of the conſent of two excellent men upon this ſubject.

That Sedition ariſeth both from *Great* plenty, and *Great* want; the *one* provoking by haughtineſs, the *other* by ſpleen.

That the one is apt to *Out rages*, the other to petty *Miſchiefs*. For *Greatneſs* delights to ſhew it ſelf by effects of *power* and *baſeneſs* to help it ſelf with ſhifts of *Malice*.

And both apt to affront their Guides. Indeed remarque our Prophets and Apoſtles, and you ſhall find 'em vext by the Great Women, *Act.* 13. 50. whether Devout, or whether thoſe Careleſs ones that are at eaſe, as well as by the Rabble in the Text.

And why ſhould we think much, if we receive alike oppoſition? whilſt (to urge them for-

forwards) we have ſome *Jeſuitical* Adverſaries, who value each their *parts* and *skill* as competent to govern a whole *Kingdom*:

And others kept *ſo low*, as by a *bare* Monaſtique allowance, or *Contribution* from *private* Purſes.

If *theſe* ſhare not only our Livings in *imagination* and *hope*, but the *Kingdom* alſo, as that which they accompt the Pope their Maſters, *vere hortus deliciarum*? for thither thoſe think it ſhould Revert, while others expect it as a reward for their zeal, as it was in the late times of Sequeſtration.

Add to theſe Arguments the natural *Sloath* of the World, the *tedioufneſs* of any good which hath *long* continued. How a ſlighting humour is ſtill maintained againſt thoſe who *out-vie* in power them that ſet a great value on themſelves.

As did *he* who acknowledged the Objections againſt the unreformed Churches *good*, but would not *abide* that *one poor Monk* ſhould prevail in urging 'em.

All

All will ſatisfie that

1. The beſt deſigners are oft worſt ſpoken of.

2. And the *greateſt* clamour is from them who have leaſt cauſe to make it, or receive leaſt hurt.

We may obſerve the *ſame* in reference to thoſe who adminiſter *civil* affairs, as well as to *Eccleſiaſtiques*.

Let the Rabble be *up*, and the Tax-gatherer *Adoniram* is *ſure* to be ſtoned.

And for *all Samuels* Integrity, they will grow *weary* of *his* Government.

If in the 4th. of *Hoſh.* 4. you find 'em ſtriving with the *Prieſt*, look forward but to 7. 7. and they devour their *Judges*.

Nay this unruly Beaſt [the Many] is *always* heady and humorous.

Pleaſe 'em awhile, and what-*ever* the King did pleaſed 'em, 2 *Sam.* 3. 36.

Raiſe th ir *pet*, and the time of the *Greateſt* proſperity and plenty that *ever* was is carped at. Make our heavy burthen lighter, 1 *King.* 12. 3.

Let 'em but be in *tolerable* fear of *Tobia* and *Sanballat*, and *Nehemia* may pluck 'em by the beard.

Let 'em grow half deſperate, and the King *himſelf* [*Zedekiah*] can have *nothing* after him.

Let *Moſes* ſhew 'em the Mount on *Fire*, *then* what *ever* thou ſay'ſt we will do.

Let him be abſent a-while, and the fear over-blown, and *Aaron* muſt pleaſe 'em with a *Calf*, or *fare-well* his Prieſt-hood.

Hear their Language to the *Magiſtrate*, the word *Judge* they like not; 'tis at their Tongues end when they are moſt *Angry*, *who* made thee a Ruler or a Judge. This Fellow came to ſojourn, and will needs be a *Judge*.

Leave it to the *Gaole*, or to him that holds by a *force*, or has *broke* the *cloſe*, and they would ſave you a labour of ſitting.

Have Charity for us if *Schiſmatique*, *Papiſt*, or *Atheiſt* envy our promotions or poſſeſſions.

Let *Moſes* and *Aaron* be *kind* to each other,

for

for there will *never* want *enough* to murmur againſt 'em both.

The Tabernacle was pitcht at *Shilo*, where *Joſhua* dwelt; and the Temple founded on one of the two tops of *Sion*, where the Kings Houſe was upon the other, that they might be ready to exchange *protection* and *direction*.

Samuel entertained *Saul* with an *Emblematique* Banquet; the Shoulder the *Prieſts* Portion; intimating he was to have a ſhare in *Church*-cares. And the very *Romaniſts* at a Kings *Coronation* mind him, *quod per hanc miniſterij noſtri te eſſe participem non ignores*.

King *Jehoſaphat* would that his *Judges* ſhould know that they judged *not* for man, but for the *Lord*.

And the deſign why you begin *Aſſizes* with a *Sermon*, and why we *Preach*, is that *all* may know that 'tis from *God*, that you exerciſe a *coercive* power (where we *perſwade* but) to keep Church and State in honour and ſafety, and to *compel* to good Morality thoſe who *elſe* would turn all up-ſide down, whilſt yet they clamour upon *us* or *you*.

And this consideration brings us to answer the *last* enquiry, what shall be resolved on, or *done* against this clamour,

We Resolve all this Advice into three short Lessons.

1. Learn Consistency of Spirit. Despond not for the noyse. Good men and Great are most abused.

An *Eliab* will berate a *David*, who will dare to *do* what he dares not to *think* of.

You have heard that Calumny stops not at the Priest, it will reach the Magistrate, yea, the King. *Bene agere & male audire Regium est.* If he will not *Unyoak* the Sons of *Belial*, that they may do what is good in their *own* eyes, he shall be censured as a trouble to 'em.

Yet as *none* should cease to govern, because *some* count it a Yoak:

So should they not make their rule *precavious* by truckling to *unworthy* terms, whereby to confirm themselves.

'Tis indeed to be *expected* that Riotous persons *disrelish* those that run not with them to excess; as for them that *love* not Truth to *dislike* those that bring it to light. But

But if *theſe* be the cauſes be why they quarrel at us, they do us that advantage that we hereby become *more* like to our Great *Maſter.*

2dly. Nay learn to go on *more* vigorouſly. The more the World rageth, and makes a murmur, the *greater* need is there of a Reformation of it.

Thoſe parts are ſoar *indeed*, which cauſe the Patient to cry out if they be but *touched.* And that Phyſitian were but an *ill* Friend, who would give over all Eſſays to Cure, becauſe of thoſe *blaſts* of breath.

3dly. Labour ſtill to give *no juſt* cauſe of clamour againſt us.

If our principles be good, there is a good hope *all* will be well.

Though yet for lack of doing well, we may damn our ſelves while we ſave *others*, as Brands ſnatcht out of the Fire.

Some Divines do obſerve that there never yet fell Storm upon the Church, the Vapours whereof were not firſt noted to ariſe from coldneſs of affection, and backwardneſs in duties of Service towards God.

If *ſo* there is a probability for *every* Mincah that is diſgorged upon us; and if there be *no* ſmoak of a *hard* Character, but where there is *ſome* fire of *ill* deſerving, we may thank our *ſelves* if our Reputation be incommodated. The Apoſtles *lived innocently*.

And for Doctrin, they but vindicated old Truths wrapt up in the Scriptures, and darkned by the *bad* gloſſes of Jewiſh Doctors. And if any diſcovery was *new*, their Miracles atteſted the Truth of the Revelation.

If *you* ſtick to *your* old King *Edwards* Laws, *Magna Charta*, ſeveral other good Statutes, and the common Law:

We to *our* one Canon, two Teſtaments, three Creeds, the four firſt Councels, and five firſt Centuries, as *fixing* the *rule* of our *Religion*, we ſatisfie our ſelves, and thoſe guided by us, and ſtop the mouth of thoſe who tell us of turning all up-ſide down.

we may encourage the people to their ὅπερ ἔσμεν μένομεν, if any would draw 'em off.

Soft a little (may they ſay) though *you* call it Hereſie, or others Rags of Popery, we ſee

ſee yet no cauſe but why we may continue in *this* way to worſhip the God of our Fathers.

If any go about to *force* us off, are not *they* as obnoxious to the *Rigour* of Juſtice, as thoſe who do but *nibble* at our goods by petty Larceny or Fellony?

In *ſuch* a caſe our Apoſtle ſpoke of in the Text, though the moſt charitable man *alive* wiſhes they were cut off (as we pre-alledged it.) He a Clergy-man could only wiſh it. *Joſhua* goes further than a wiſh, and tells ſuch plainly, *c.* 7. 25. *Why haſt thou troubled us, the Lord ſhall trouble thee*; and verifies his word by proceeding to Execution after Judgment.

FINIS.

ERRATA.

In the Epiſtle: *Page* 2. *line* 1. read *Lydian.*

In the Book: *Page* 3. read διάφθερα, *p.* 9. r. *our Reformed Church*; *p.* 12. r. יכח *p.* 13. r. *recriminates, line* 11. r. *whether*; *p.* 14. *l.* 7. r. *which*; *p.* 15. *l.* 6. r. *Smiths*; *p.* 20. *l.* 3. inſtead of *viz.* read *&c. p.*23. a Comma after ſhort, as indeed in many places more, 'tis miſ-pointed, the fault being perhaps the Authors, who never Tranſcribed it, becauſe not deſigned for the Preſs, when writ.

Sermons lately Printed for *William Cademan*, at the *Popes-Head* in the *New-Exchange* in the *Strand*.

A *Warning-piece for the Unruly*; in two Viſitation-Sermons, Preached before the Arch-biſhop of *YORK*, by *Seth Buſhel*, D. D.

The great Efficacy and neceſſity of good Examples, eſpecially in the Clergy; in a Viſitation-Sermon Preached at *Guilford*, by *Thomas Duncumb*, D. D.

A Sermon Preached before the King at *White-Hall*, Octob. 17. 1675. by *Miles Barne*, Fellow at St. *Peter's* in *Cambridge*, and Chaplain in Ordinary to his Majeſty.